

ROSICRUCIAN DIGEST

1955
JUNE

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Spacemen—logic
or fantasy?

▽ △ ▽

Miracles of Healing

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San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



JURISDICTIONAL CONFERENCE

A historic Rosicrucian international session of momentous importance was recently concluded in Paris, France. Above are shown in conference: from the left—John La Buschagne, Director of the Administrative Office of AMORC in England; Ralph M. Lewis, Imperator of AMORC; and Albin Roimer, Grand Master of Sweden. Following the sudden transition of Soror Jeanne Guesdon, Grand Master of France, it was decided, after considerable deliberation, that Frater Albin Roimer should assume direction of the AMORC of France in the capacity of Grand Secretary. The further result of the Conference was the amalgamation of the jurisdiction of AMORC of Sweden with that of France and America. The officers flew to the conference from their various countries.

(Photo by AMORC)



The Lost Word

THE KEY TO SECRET WISDOM

"In the beginning... like a bolt from the heavens above... the word was spoken, and from the mighty intonations of its sacred syllables there came forth the creation of the universe"—so relates a legend preserved by all races of mankind. Through the ages men have searched for this lost word, probed the mysteries of nature, but found in its stead *the secret keys of wisdom*. These keys, gems of wisdom, unlock the hidden possibilities within every man or woman. They reveal startling unused powers that make for a greater life.

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The ROSICRUCIANS

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SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIII

JUNE, 1955

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Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH FLYING SAUCER CRAZE

By THE EMPEROR



THE vastness of celestial space has long intrigued the imagination. To many of the ancient peoples the relative size of the stars visible to the unaided eye and the apparent size of the sun and moon were confusing. The dominant

question seemed to be, Are the sun and moon comparatively small bodies close to the earth or are they tremendous spheres at an infinite distance? The legends and creation tales that have descended to us indicate that many peoples of the past considered such celestial bodies not much higher than the great mountain peaks in their immediate region. They speak of the gods descending from the sun and moon at times to the nearby mountaintops.

The natural phenomena, the observable functions of the sun and moon, for example, were conceived as teleological causes—as being intentional, the consequence of mind. As a result, the heavenly bodies were apotheosized, thought of as willful deities. Their actions were said to have a corresponding relation to the conduct or behavior of man. The peculiar formation of the star groups, as they appeared to the human sight, suggested familiar earthly objects to man, such as a dog, a fish, a crab, or a bull. In centuries past, then, men in their imagination peopled the great canopy of the sky with intelligent beings. The Egyptians had the human soul ascend into the world above by means of a celestial ladder. Small ladders, often not more than a few inches in length, made of ceramiclike material were entombed with the em-

balmed bodies. These are symbolic of the ladder by which the soul of the departed was to attain its place in the world beyond—and above. Some of these brightly colored ancient miniature ladders may be seen in the funereal gallery of the Rosicrucian Egyptian Museum.

In ecclesiastical circles, in the world of religion, heaven or its equivalent was always considered as *up*, as above, in point of direction. It was imagined to be an infinite region because the only infinity man experienced was the vastness of the sky above him. As he gazed toward his feet, he saw the earth and its material objects all relatively restricted in size in comparison with the space above. It never seemed to occur to the average man that “up” is only relative to the position of man’s head. He points to that *above his head* as “up,” regardless of where he stands. As a matter of fact, those persons who live upon the underside of the earth, in relation to his position, are also looking up when they gaze above their heads and yet they are looking in an entirely opposite direction. In other words, the resident of Australia and the person in Canada both refer to the sky above them as *up*, yet each is looking down in reference to the position on the earth of the other.

Giordano Bruno, philosopher of the 16th century, was greatly impressed with the astronomical discoveries of his time, particularly the postulations of Galileo proving that the earth was not the center of our universe and that the stars were worlds exceeding ours in size. This suggested to him that the whole universe was alive, animated with a

vital force. Life was not restricted just to the earth, he thought. Our globe was not alone the theater for intelligence. Bruno, in his enthusiasm, declared: "Only one bereft of his reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light, or to receive the clear shining of the earth. . . . What! Is a feeble human creature the only object worthy of the care of God? No, the earth is but a planet, the rank she holds among the stars is but by usurpation; it is time to dethrone her. The ruler of our earth is not man but the sun, with the life which breathes in common through the universe."

In the Middle Ages, meteorites were heralded by the superstitious and religious as *falling souls* who were expelled from heaven for some dereliction. Certainly it seemed plausible that the sky was the habitat of all supernatural beings, angelic and otherwise. Even malevolent demoniac entities were thought to traverse the heavens on occasion. At numerous times strange objects moving in space have been reported. In the pages of this publication in the past, we have recited at length the objects reported to have been seen in the sky in various parts of the world during the past centuries. Some of these had been reported in technical journals of the period; others were accounts appearing in the daily press, offering no explanatory comment. The diversity of such objects ranges, for example, from a rain of frogs from the sky to long cylindrical cigarlike objects with flashing lights at bow and stern.

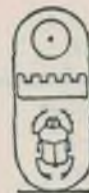
What intensified public interest in the probability of life on other planets were the discoveries of the noted Italian astronomer, G. V. Schiaparelli, in the latter part of the past century. He emphatically declared that Mars had peculiar wisplike filaments extending from dark to bright areas whose geometrical pattern resembled *canals*. This geometrical uniformity suggested intelligent design. Schiaparelli was particularly renowned for his research in connection with the planet Mars. He and his colleagues pointed out that Mars had a diameter considerably less than has the earth, about 4,200 miles. Most striking, however, was the declaration that it had an atmosphere, as evidenced by

its polar caps and their seasonal increase and diminution in size. Photographs further disclosed what was referred to as clouds in the Martian atmosphere. Some of these clouds could be photographed only by the light of the violet end of the spectrum; others were photographed in the red end only. The clouds were really but differences in the atmospheric density and appeared as such on the photographic plates. There was no assurance that they were clouds in the same sense as those visible in the earth's atmosphere.

Speculation Plus Logic

In many circles there was conviction that life and a higher order of intelligence existed on Mars, though no further scientific evidence to support the concept was brought forth. In modern times, with the development of jet-propelled rockets and guided missiles and the harnessing of nuclear energy, the possibility of devices being shot into outer space became technologically probable. The dream that man might travel to distant worlds seemed to the layman a fulfillment possible within a generation. It was logical that speculation should then center about what earthmen might encounter if they were successful in reaching the moon, Mars, Venus, and other planets. Again, in the minds of the adventurous and the imaginative, the dominant question became, Are other worlds inhabited? Being conscious of the speculations and of modern technical progress, the alert observer was responsive to all unusual phenomena he experienced in the night sky. For the first time perhaps, in the lives of many persons, speculation turned a long and searching gaze heavenward.

Many of the phenomena reported as flying saucers or other celestial moving objects are undoubtedly due to natural circumstances never previously noticed by the observer. Because of his interest in the subject and the fascination associated with it, it is logical to assume that all such things would be looked upon as mechanical contrivances from another world. Eventually, with the notoriety given the topic of flying saucers by the daily press of the world—particularly because the public wanted to read about them—people began to accept the accounts they heard or read



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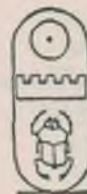
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as facts. Many such persons were disinclined to accept any factual explanations of what they experienced other than that they were flying saucers. On the other hand, the thinking person is inclined to be, not necessarily skeptical but at least analytical; and he will have noted quite a few inconsistencies in these reports of outer space objects which we shall here consider.

First, it would be absurd for one to declare with any emphasis that life is a capricious condition of earth only. There are innumerable galaxies, island universes, having globes or spheres far exceeding ours in size. Most of them are so distant that even our very powerful telescopes and radio detector devices, the latest method for scanning space, can tell us little about them. Consequently, it is quite possible that they have atmosphere and other properties sufficient to sustain life of a kind. It would be a superstition not worthy of our times to assume that the earth alone has been selected as the habitat for life and intelligence. What we know of the properties of life on earth would suggest that similar conditions would need to prevail elsewhere to support life. However, it must be assumed that life, the phenomenon that animates matter and results in consciousness and willful direction or intelligence, could be generated and sustained under environmental conditions of which we are not aware. We do know, through spectroscopic research as revealed by light from distant stars, that there is a homogeneity of elements in the worlds above. In other words, many of the chemical properties common to earth are to be found in these orbs in the reaches of space also. This being so, the phenomenon of life, it would seem, may have occurred many times elsewhere.

There is, of course, a vast hiatus between simple protoplasmic substance on the one hand and self-conscious, reasoning beings on the other. When persons today speak of life on other worlds, they are usually referring to cognitive beings, that is, *thinking* entities. As other celestial bodies have preceded ours in time, the phenomenon of life could have also long preceded ours upon some of their surfaces as well. It could thus be speculated that upon these worlds there developed complex organisms that

have exceeded man in intelligence and achievement. This *probability* can be conceded.

One may, however, posit the question, Why have such intelligences just now—within the recent centuries—sought to contact the earth and to explore our immediate atmosphere? Are we to presume that such exalted intelligences were until recently ignorant of earth and its human beings? If they were not, why then the flurry of excursions to earth now, if all that is reported is true about conveyances arriving from outer space? The popular belief, and the trite answer as well to such a question, is that these celestial visitors have recently been greatly perturbed by our nuclear experiments and explosions; they fear, from the vantage point of their superior intelligence, the danger men might inflict not just upon themselves but upon distant worlds and the harmony of our immediate universe. But from the physicist's and the astronomer's point of view, the radiation from our nuclear explosions or even the ultimate destruction of the earth would not have any serious effects upon the remote stars or even the planets—where most of these visitors are supposed to originate.

Visitors from Space

One of the illogical elements related to the current craze of flying saucers is the purported method of communication of their occupants with earthmen. The circumstances of their visits—which we are asked to believe in the dozens of books published on the subject—are not commensurate with the intelligence which these persons are supposed to possess. Let us presume that one of our neighboring planets is inhabited by beings of high intelligence but that these people are lacking in self-control and disciplinary action. They have developed nuclear devices which, we shall further presume, threaten the security of the earth. We shall likewise presume that men have long had the means of traveling to this neighboring planet and of identifying themselves, but they have not cared to do so until the *security of earth was threatened*. Then men decided to take off, with great speed, in devices powered by atomic or other energy to the neighboring planet. Their purposes are *peaceful*. These emissaries

from space are highly intelligent persons, educated and trained in the latest technical sciences and having the judgment, restraint, and diplomacy necessary for their mission. Certainly no lesser types of human beings would be sent on such a venture in behalf of humanity.

What would we assume to be their manner of approach to the beings of the planet they visit? First, they would evidence no sign of hostility or belligerence. After effecting a safe landing, they would immediately seek to communicate with one of the beings residing on that planet. It is said by persons today, who write voluminously of their so-called experiences with crews of flying saucers that have landed, that these people from outer space speak the languages of earth fluently. So we, too, shall presume that men of earth, being able to fly to a neighboring planet with such a mission in mind, would be able to communicate intelligently with such beings as they would find there. However, would earthmen be content, on such an excursion, to speak to just some individual or individuals they chanced to come upon and then return to earth without further ado? Would they, since they were on a diplomatic mission of the greatest importance, not ask to be brought before the ruling dignitaries of that planet? They would most certainly want to communicate directly with those in authority or else, obviously, their mission would not be effectual. Is not that the way intelligent persons, capable of traversing interstellar space, would act?

What, however, do we find in these books and in the comments heard on lecture platforms by those *who claim* to have spoken with visitors from outer space? We find that persons in some ordinary walk of life are always the ones who chance upon the crew of a celestial vehicle that has landed in the mountains or in the desert or some remote area—never is it found near a well-populated area where millions of persons could observe it and verify the fact of its existence. Then, we are told, these highly intelligent visitors from space talk to these persons who have come upon them and who admit in their books that they are not scientifically trained. The space visitors never ask

Fact . . . or Fancy



"WHAT'S IN A NAME?"

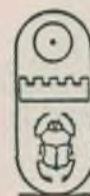
By EDLA WAHLIN, M. A., F. R. C.

Librarian, Rosicrucian Research Library

THE spiritual significance of names has always been important in the Mysteries. A mystic name denotes power, and has a transforming effect on the nature of the person, for it becomes a part of the personality. The Bible gives many instances of the change of names, to denote spiritual development. Thus Abram meaning "uplifted father" was changed to Abraham, the "elect father of sound." Jacob's name became Israel, "one who sees God." Hosea, meaning "he is saved," became Joshua, "salvation of the Lord." Pythagoras, Plato, and Philo wrote about the significance of names, and Aesculapius said, "The very power of the Egyptian names have in themselves the bringing into act of what is said."

The bestowal of a name on a child was early accompanied by a ceremonial called *Baptism*. For example, this rite was practised among the primitive New Zealanders. The Lapps relate an instance of a mother who was told in a dream what name to give her child, by an ancestor about to incarnate in the new body.

Early people believed that a person can be injured through his name—and so came the custom to give two or more names to a child. One of these was a secret, and used only for mystical purposes, the other was for general identification. The value of a mystic name is expressed in Proverbs: "A good name is rather to be chosen than great riches, and loving favour than silver and gold." Stealing a name is stealing a reputation, and injuring the one who owns it. In the old fairy tale *Rumpelstiltskin*, the kindly dwarf conceals his secret name and uses it only when he is alone.



these persons to direct them to the government officials of any nation where they are said to have landed. Furthermore, they never seek anyone in authority before whom they could lodge their complaint or protestations. They are always reported to have the welfare of the earth's civilization at heart, yet they make no effort, after traversing millions of miles of space, to contact persons here who would have the *authority* to act upon suggestions stemming from their greater wisdom. Such intelligences would certainly know that the scientists, the intelligentsia, the authorities of our sovereign governments on earth, would want to meet them in an official capacity. The event would be one of the greatest and most vital in the world's history. Instead, however, according to the authors of these books and those who are lecturing on the subject and exploiting the popular interest, these spacemen "prefer" to meet relatively unknown persons at some remote rendezvous far from the public at large.

It must be apparent that most of these tales of interviews with spacemen and crews of celestial ships are pure fabrications. The inference cannot help but be drawn by scientists, educators, thinking persons and official-

dom that such interviews are false. They are deliberate attempts to capitalize on the popular interest by selling books that are fictional but reputed to be fact. The so-called photographs of the landed ships are of no consequence as evidence. Such photographs could be easily manufactured. Such individuals know that, though what they say is highly improbable and actually an insult to the superior intelligence claimed for the spacemen, these statements cannot be disproved because the instances are supposed to have occurred in some sequestered place.

We are not opposing the theory, the probability, that intelligent beings exist elsewhere than earth; neither do we doubt that such intelligences could equal and exceed the accomplishments of man, even that of journeying to the earth, but we do say such intellects would *not* confine themselves to talking *exclusively* with single individuals having no position of importance in science or government. Neither would they avoid making themselves known to people at large in the proper manner. We, as human beings, would not resort to such measures. Why should we expect less of any intelligences superior to mortals? Let us be logical even in our fantasies.



Can You Explain This?



THE following experience is vouched for by N. Peterson of the State of Washington who knew the parties concerned. Can you explain it?

"In the course of a business transaction a man borrowed a fountain pen to sign some papers. As he returned the pen to its owner, he said, 'Everyone all right in your family?'"

"Surprised, because the man was a stranger until this meeting, the owner of the pen said, 'As far as I know. Why do you ask?'"

"'Because,' said the other, 'while using your pen I got the impression that someone in your family or very close to you was seriously ill. Check on it when you get home!'"

"Everyone was found to be well at home, but calling a brother whom he had not heard from for a month, he learned that the brother had been in a critical condition for some time."

How did a stranger sense the illness of another stranger through merely using a borrowed fountain pen? The sick one was at a distance and not the owner of the pen. Can you explain it?

*The
Rosicrucian
Digest
June
1955*

World Honors Pythagoras

By T. J. CROAFF, JR., M. A., F. R. C.



THE year 1955 marks the 2500th anniversary of the founding of the famous mystery school of Pythagoras—a man now listed among the world's truly great teachers. Historians are today virtually as one in hailing this institution of higher learning as perhaps the finest school of all time.

Twenty-five centuries have passed since this school was founded on the Isle of Samos; it really marked the birth of Greek Philosophy, the cornerstone of modern civilization and progress.

Through the centuries man has recognized the need of a philosophy or religion, expressive of life, by which he might guide his thoughts and decisions.

Pythagoras taught many of the basic principles now incorporated in the Christian religion. He taught the ideal of brotherly love under one Godhead. It was his belief that man should do his own thinking; that he should maintain

a free and open mind; and that he should examine all things, holding fast to those that are true, but rejecting those things that are false. These ideas were also advanced later by St. Paul in the furtherance of the teachings of the Master Jesus. As was Christ, Pythagoras was a firm believer and an advocate of the "Golden Rule"—doing for others as one would be done by.

Pythagorean organizations around the world are now planning a World Congress to honor Pythagoras in Greece during the month of August this year—an event which will be of vital interest to Rosicrucians throughout the world because of his associations with the mystery schools of his time, as well as his promotion of teachings that are today part and parcel of the Rosicrucian Order, AMORC.

Rosicrucians everywhere can be proud and appreciative of the ties that historically unite them with the mystery school established by Pythagoras on the Isle of Samos.



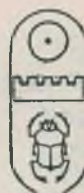
A TRIP TO ROSICRUCIAN PARK

For many members throughout the world, a vista of Rosicrucian Park must remain a dream. To their friends, they can merely talk about the beautiful buildings, the large museum, library, planetarium, and the temple, all of which are sources of pride in the institution behind the organization.

However, the members who *do* visit the Park, take no finer picture home—no more appreciative evidence of the buildings and grounds—than a set of postcards with views of Rosicrucian Park. These view cards may be yours by mail. They are very handsome and you may use them for your friends.

Order an assortment of twelve (six different views) for 80 cents (6/- sterling), post-paid. (6 views are in color—state whether color or mixed is desired.) Additional cards, 5 cents each. *No sale for less than twelve postcards.*

THE ROSICRUCIAN SUPPLY BUREAU
San Jose, California



There is a Purpose

By RODMAN R. CLAYSON, Grand Master

EACH grain of sand on the beach is unlike all other grains of sand. In one hand you can hold thousands of particles of it. On a clear night you can see thousands of stars. Each star is a separate entity. There are perhaps as many stars in the sky as there are grains of sand on the beach. The blood stream in your body is made up of thousands of cells or corpuscles. Each is a separate entity.

The sand has not always appeared as you see it today. It is believed that at one time the earth was covered with water. Internal pressure beneath the sea bed of the earth pushed mountains upward. As more and more water gave way to mountains and land masses, the adjusting processes on the crust of the earth probably left a heavy layer of sand to separate mountains from the sea. As the earth cooled, the right combination of atmosphere, temperature, water, earth, and other factors made the lowest forms of life possible, first in the sea and then on the land.

Just as the particles of sand on the beach, or the number of stars in the heavens, are beyond calculation, so are incalculable the number of people inhabiting even the earth. Some readers may quickly charge this off to a sort of mechanical process of the forces of nature, a process of evolution. They see no ultimate purpose in it all.

It is true that in the animal world, nature has made one creature the prey of another. The crushing strength and bulk of a lion is pitted against the keen sense of hearing and the fleetness of foot of the deer. One species preys upon another, and in turn is preyed upon. Is this for the advancement of the species or of the various species? Is it to encourage the courageous or the more



intelligent? Does it not seem possible that in nature there may be a wider purpose than that of mere physical survival? Is physical survival the object of life? We might even ask, Is the physical body so valuable that it should not be permitted to die?

Perhaps nature is building something

that will more than compensate for the loss of life in the various species. Perhaps all animal life, including mankind, faces dangers, in order to prove its worth that something greater can be built. While birth is as inevitable as death, the means of perpetuation has been given to all plant, animal, and human life. Perhaps something greater and nobler is being evolved. Life from its beginning has been sustained throughout eons of time despite pestilence, plagues, storms, and other violence.

Man has not been endowed with bulk and claws to control and dominate his environment; instead, he has been given mind, a thinking brain. This has made it possible for him to survive from the earliest of times. Not by brawn has man gained supremacy over his environment, but by his thinking and reasoning ability. Men do not survive by belittling and battling one another, but rather by having respectful consideration for each other and by working together harmoniously. It would seem that man is creating something of lasting quality. More and more he is learning to manifest understanding, tolerance, patience, and thoughtfulness. This is called *civilization*. He is, however, still faced with adversity in one form or another. He is required to be resourceful and use his initiative to overcome the obstacles of life. He seeks to achieve and to solve the mysteries

of life. His evolution and development are not complete; there is yet much work to be done. Perhaps that is why life is said to be eternal.

We contemplate the great purpose. With the march of time, man has broken down the molecule into atoms, and the atoms into their component elements. He has found atoms in and around him and everywhere. He has found atoms and isotopes of hydrogen everywhere on earth, in the atmosphere, and in the stars. He has even used hydrogen to make a devastating bomb, but also he has found how to use atoms for peace.

Consider the development in man's knowledge of the stars. He is now able to determine temperatures, diameters, masses, and densities of celestial objects which are so far away that even through the greatest telescopes they present only tiny points of light. We now have instruments which receive as vibrational waves radio messages from the stars. From these radio waves we can determine the area of special radio-activity in the heavens, and even determine the presence of elements in the atmosphere of a star or in the condition between stars.

Light Means Life

Man has learned that everything in the universe is in motion, even the electrons and atoms that compose molecules. Nothing is static: the earth, the sun, the moon, the planets, and the stars all move. If the earth did not turn on its axis, there would be no seasons; furthermore, there would be no day or night. And even further, if the earth and our sun were to stand still, all life would perish. On the other hand, suppose there were no sun. It would be continuous, eternal night, and there would be no life on earth. The sun is just the right distance from the earth to sustain life. If it were closer to us, despite the atmosphere around the earth, life would perish; and if the sun were farther away, there would be no earthly life.

The sun makes possible the process of photosynthesis that gives plant life its green color. This in the vegetable world provides food for man. Even this mystery of the ages—that of photosynthesis—is said to be now practical-

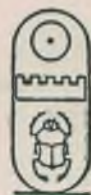
ly solved. And man may be able to create it synthetically. Every school boy knows that the sun makes life possible on earth—not simply because of the sunshine, but because of the warmth and the bringing about of certain adjustments and conditions conducive to life. It now appears that we will soon be able to capture energy from the sun which will conceivably provide power for industrial use.

We wonder what would happen if the earth, the sun, and all the stars ceased their spinning motion. They most certainly could not remain in the firmament where we now find them. We get our time from the stars. Our calendar is based on the relationship of the movements of the earth and the sun.

It is said that the age of the earth is possibly three billion years. It is believed that human life has been existent for only a few hundred thousand years. In order to maintain his life, man is dependent upon the systems of nature. He requires sunlight, water, and air; and he exploits all possibilities.

It is in the tremendous bulk of the universe—the extent of which is unknown, and yet the known limits of which are frightening—that man begins to entertain certain concepts of eternity and infinity. He wonders what might be its purpose. Is it a big machine? Is the universe, as philosopher Schiller said, "a thought of God"?

With man's knowledge of the other eight planets in our solar system, one wonders if life is to be found elsewhere. With the instruments which astronomers now use for determining atmospheric and temperature factors, it appears that only Mars offers conditions which may be possible for life, at least primitive vegetation. From the theorizing and arguments of scientists, we learn that one or more of our other planets, including Mars, may have already sustained higher forms of life not now existent; or, on the other hand, they may be approaching that optimum critical condition which makes higher forms of life possible. With the extent of the universe now known, we feel that the earth cannot be the only place of abode for human life. In the vast scheme of things, in the myriad star systems, it is inconceivable that in the



all-time history of the universe the insignificant earth would be the only place appropriate for human life and intelligence to flourish. If there is a purpose in having conditions on earth sustain life at this point in the history of the universe, then the purpose must similarly apply elsewhere, at least in the future if it has not already done so.

In man's more recent findings, space and time grow indistinguishable, and mass energy in its interchangeability becomes the same thing. The distance of 93 million miles between the earth and the sun shrinks into insignificance when we learn the distance to the far star-systems or even just to another star beyond our sun. The nearest star, known as alpha Centauri, is 4.3 light-years distant. A light-year is the distance light travels in one year, which is approximately 6 trillion miles. It requires only slightly more than 8 minutes for the light of the sun to reach us. Our own star system, or galaxy, is bounded by the Milky Way. We are inside of it. Galaxies are innumerable.

If creation is going on among the planets of the sun's family, it is reasonable to assume that creation is similarly being carried out in other systems in the stellar depths of the sky. Because it takes the light of one or more stars thousands, perhaps millions, of years to reach us, we do not see that star as it now exists. During the great length of time that it has taken the light of the star to reach the earth, many strange things may have occurred in and around the star and its system. If we could instantaneously see the star condition as it is now, we would unquestionably find conditions quite different from what the light of the star now indicates. Perhaps it now has its own system of planets; and perhaps one of its planets may have appropriate conditions for sustaining higher forms of life such as that found on Earth.

Astronomers state that it is quite possible that many thousands of stars have their own planetary systems, much the same as our sun. Such things are mysteries. They are subject to abstract thought. It is in abstraction that we contemplate, theorize, and try to penetrate the mysteries of the universe. It is through abstraction that many of the

mysteries have been solved, that answers have been found to many enigmatic questions. Man may inquire—what is behind it all? what is its purpose? The question has undoubtedly been asked since man became a thinking entity. Perhaps there never will be a completely satisfactory answer—an answer satisfactory to everyone.

This year, in the month of June, there will again be an eclipse of the sun, which will be seen as a total eclipse from various places on earth. Astronomers will gather at those places where the eclipse of the sun will be seen in its totality in order to further check and confirm Einstein's theory that the light from stars passing through the gravitational field of the darkened sun is deflected or bent. This idea of bending of light rays has now been accepted by scientists, and provides for the theory of the curvature of the universe as a whole.

Something Finer

In the beginning, life on earth was undoubtedly crude. Throughout thousands of years it has experienced much refinement. Man's thinking and objectives have become refined. He can reason, imagine, visualize, and create. He has learned how to use the faculty of thought, how to work with certain natural laws and forces such as that of gravity. His intellectual power has grown. He has grown as he has learned that there is more than the physical, more than the intellectual. He has sensed a power greater than his own—a condition, an intelligence of a supreme nature.

Man has a consciousness of self. He is aware of powers within him. Life would be meaningless without intelligence. Man has intelligence; and intelligence exists throughout all nature—in the entire universe, throughout all phases of life on earth, and in the distant scintillating kingdoms of stars. This intelligence in the mind of man has found the reason for living. It has brought meaning to that which seemed to be without purpose. The mind of man, as a segment of the Infinite Intelligence, is unlimited in its possibilities. If new refinements and happiness are to be brought to mankind,

it is man's mind, his creative ability, which will do so; and it is through his mind that man will further improve himself and advance civilization.

Nature functions in accordance with certain laws. Man has ascertained many of these laws and has learned to utilize them. Through them he is learning the purpose of existence. With his increasing knowledge, the universe seems to expand. In his search for greater comprehension and understanding, man tends to emulate the guiding intelligence of the universe and all therein.

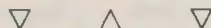
The creations and developments of man in the last one hundred years (in fact, in the last twenty years) have covered one of the most dramatic periods in history since man appeared on the earthly scene. Perhaps the greatest factor in evolution and advancement and thought has been the achievement of conscience. Without conscience there would be no justification for anything worth while, not even life itself. With conscience, man can have altruistic ideals; he can gain scientific knowledge, and go on to greater achievement in this corner of the universe, thus making his

reason for existence even more significant.

Just as there is order among chemical elements, among atoms, stars, and galaxies of stars in the deep, dark vault of the heavens, so can order be brought among thinking men on this planet who will work for the same ultimate ideals, achievements, and purposes.

Because, through the universal processes of nature and the fulfilling of Cosmic purposes, a Supreme Intelligence placed man here as a living intelligent entity, man, with his thinking and creative ability, is bound to find the reason for his existence. He will thus manifest more and more worth-while achievements to further the expansion of intelligent life in all of its forms.

Without question, there is a universal purpose. Every man and woman, every blood cell, every atom, every grain of sand, every star, as a separate entity has an active part in completing the whole of the universal plan and purpose, even though at the moment as individuals we perceive it as "through a glass darkly." Something finer is being evolved; it cannot be otherwise.



NOT ONE — NOT TWO . . .

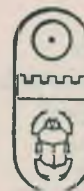
but literally dozens of outstanding events are featured for the 1955 INTERNATIONAL ROSICRUCIAN CONVENTION.

- There's Ferde Grofe, internationally famous composer, and his wife stopping by and honoring us with a piano concert.
- There's Dr. H. H. Nininger, director of the Meteorite Museum—nationally recognized lecturer and authority on the subject—speaking to us on "Nature's Bomb Craters."
- There's an unforgettable drama about the life of one of History's three great Rosicrucians.
- There's a series of classes conducted in person by the class masters you have known only through correspondence.
- There are demonstrations of doctrinal matters and scientific apparatus.
- There's an exhibition of paintings by America's greatest artists—including, Whistler, Homer, and Sargent.
- There are displays of AMORC's most treasured books and documents.

There are tours, mystical convocations, dramatic performances, a banquet, entertainment, and other events too numerous to mention.

These features are *all* available to *all* members of AMORC who register at the convention Sunday, July 10. So don't miss this opportunity to join with your fratres and sorores from everywhere for SIX inspiring, heart-warming days.

NOTE: Members are cautioned to bring light wraps against the possibility of cool evenings.





Three-Way Behavior

By ANNA B. JOHNSON, F. R. C.



W^e, as human beings, live on three planes: the physical or earthly; the mental and emotional; and the spiritual. What percentage of our lives is purely on the physical plane? How many of our acts are guided by our determined thinking? How many—"just happen"?

Physically, man has very gradually evolved from the animal nature. Animals behave as directed by the elementary forces of their environment. Human beings should, at least, modify this response to environment by a purposeful, planned, and determined effort toward evolution.

We have certain earthly possessions—money, clothing, books, and food—which are placed in our care temporarily and it is what we *do* with them that counts. These are all physical; we can touch them—yet each has a spiritual significance. For example: we are paid for the work we do. If we receive gratefully, and plan some unselfish use for the money, we are already charging it with positive radiations that will ensure happiness for others and for ourselves. If we hoard it, hide it from others, and refuse natural requests, we lose it and cannot even enjoy it ourselves. By our negative charges we block any helpful service this money could render. Money spent foolishly is lost. Money used for the good of others replenishes itself.

When you hoard books, you will find that you have no time to read them; but if you lend books to those who can

appreciate them soon you yourself will also have time to enjoy them. Besides, the books you have read you own forever, even if they are not returned.

When you have clothes that you do not use, give them to someone who can benefit thereby. When you release them to others, you will find yourself with many new ones, more becoming than those you gave away. What you hold you cannot use. What you give, that you will have forever.

Suppose you envy someone and desire something he possesses so strongly that you steal it. Even before it reaches your hands it has been charged with the negative vibrations of your evil desires, and when you obtain the desired object, you charge it with fear of possible discovery of your act. In any case, its presence in your house will give you no pleasure. Each act of your daily life is charged with the mental influence of your thinking and emotional nature. This charge affects objects and limits their usefulness to you.

When the physical act that you perform, accompanied by the mental aura you have projected around it, causes happiness or peace of mind to someone else, then you are "laying up treasures in heaven." The contrary is just as true. If you act in a manner that causes pain or discomfort to another human being, you are drawing away from your heavenly storehouse, and in some great need of your own you may be unable to secure help for yourself.

Many of us spend much time each day on a job. However, in the morning as we proceed to work we may already

think of it in such a way as to create a mental set against it. If we are eager to go, and are creative in our thinking about this job, we charge ourselves with a spiritual aura that will set in motion a series of events which can result in a very satisfactory conclusion of our efforts. But if we start the day with criticism of our boss or of fellow workers, with an attitude of unpleasantness, we are calling into being a whole series of events which will result in a very unsatisfying day.

On the earthly plane, the spiritual life is like a bank. In every daily act we either make a deposit or a withdrawal. At the great moment of our transition we draw a line and examine the balance. This may indicate that we are to reincarnate on earth again to work a little longer, until we have learned how to save enough to deserve the happy reward of a lasting spiritual life. There is no fatalism about life. It is as changeable as a bank account. We can deplete it by our careless, selfish living, or we can increase it with our selflessness and devotion.

The answer to spiritual growth is to be found in meditation. A day begun with a few brief moments of prayer asking for guidance, a few thoughtful moments spent on how to begin the day, will make it possible for the last moments of wakefulness at night to become a prayer of thankfulness for the hours passed in-between. A day begun as God's day places us in a frame of mind that will reflect itself in all that happens. A meditation at bedtime also provides an opportunity for self-examination. As we become aware of the spiritual part of our being and attempt to govern our lives by its concepts, we also improve mentally and physically.

Moments of meditation should become more and more frequent. The

middle of the day is a good time to stop physical activity and raise our consciousness. It is well also to manage a brief interval at midmorning and mid-afternoon. After some training we find that meditation is possible even in our busiest moments. When our physical behavior seems to have its greatest hold over us, we *can* become aware of the mental accompaniment of every act and the resulting spiritual effect on our present and future lives. We *can* learn to call ourselves to account sharply when tempted to gossip, or to tell a half-truth—or when we are really misrepresenting something said by someone else.

Does frequent meditation make us withdraw too much from our normal type of living? To some extent—yes. Friends will realize that certain attitudes are not becoming to us and will not expect them of us. On the other hand, we will be definitely more trusted, and our advice respected. Those who are in trouble do not turn to a *gossip* for help.

Will this mean that we will be less human? Yes, if having fewer human foibles means to be less human. Our complete development is dependent upon our behavior on the three planes of living. To assure harmony in our lives we must learn the relationship of the three planes to each other and establish a balance between them in our daily living. Our awareness of the spiritual realm and our employment of its Divine principles will enable us to establish harmony in our own lives and allow us to render unselfish service to others.

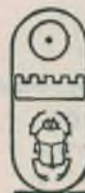
Our purpose in life, physically and emotionally, is to attain spirituality—to evolve from a completely self-centered being to a God-centered life in Cosmic Consciousness.

EGYPT'S YESTERDAY AND TODAY

In ancient times the land of Egypt was the site of an advanced civilization; today it is becoming the crossroads of the modern world. The Rosicrucian Supply Bureau has available an authoritative book on Egypt, its people, and its story through the ages. It may be ordered at the price indicated, postpaid.

The History of Egypt, by James Breasted.....\$10.00 (£3/14/1 sterling)

One of the most complete single volumes on Egypt today.



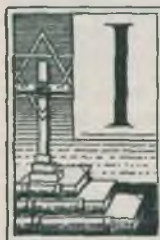


Miracles of Healing

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Mystic Triangle*, September 1929)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



It is said that many of the miracles recorded in the Bible, which practically are duplicates of records in other sacred writings of the Orient, must be either exaggerations in statement or misconceptions of facts. This point is often argued, and so strongly that we find numerous persons doubting many of the other important passages of the Bible simply because they have no faith in the statements pertaining to the so-called miracles. This, of course, is tending to break down the religious faith of many people, and it is one of the important arguments used by atheists.

Most generally the ones who argue against the possibility of the miracles as recorded in the Bible and against any present-day miracles of healing are those persons who are somewhat familiar with a few of the physiological, pathological, and biological laws of the human body. Their knowledge of these laws and principles is so superficial that, like all superficial knowledge,—it is a dangerous thing. A person who has little knowledge of a subject is very likely to have false conclusions derived from incomplete reasoning, resulting from his lack of thorough insight; these false conclusions very seriously affect

his thinking and acting. Often those persons who believe they have a fair understanding of all scientific principles will attempt to argue scientifically against any kind of miracles in healing. On the other hand, a few men, eminent specialists in medicine and surgery, who have been thoroughly trained in the material sciences relating to medicine and surgery, also claim that miracles are impossible. They base their conclusions and beliefs upon their reasoning, which is also faulty because their education has been limited to material laws of nature or the laws of material functioning in nature. Broad and profound as their knowledge may be, it is still incomplete if it does not include an understanding of the metaphysical laws of life.

One of the arguments generally put forward by the superficially informed or by the learned physicians and surgeons is that a condition that has been established in the human body for some time cannot be instantly changed by any miracle, even of a divine nature, since nature has certain fundamental laws which are immutable, and require time and conditions for alteration and modification. They rightly argue that if an eye is mutilated or taken out of its socket in the head, a new eye cannot be grown in its place in the fraction of a second by any miracle because

nature has certain laws for the growing of eyes, and the development of such organs. They also rightly argue that if a limb has been amputated, a new one will not grow by any miraculous application of any law, because limbs can be grown only by nature in certain ways requiring a certain length of time.

Such persons also argue that if we take a perfectly normal arm and bandage it fast to the body in a cramped position, and leave it bandaged in this manner for several years, it will become stiff and the muscles atrophied or below normal in size from nonuse, and that the shrunken arm cannot be unbandaged and immediately put into good use by any miracle known to man or to the spiritual Masters. They say that only in the course of time, and in accordance with certain laws, can the shrunken and atrophied parts of the arm become normal in size again, and flexible enough to function so that the arm can be used in a normal manner.

Thus there is a certain amount of soundness and saneness in their arguments, and we are always reluctant to question such statements because, while our opinions differ, these persons have at least the benefit of rationalism on their side and they can produce a predominance of testimony to show that their conclusions are correct. Of course, if we accept the Bible statements and the miracles therein presented, we have evidence of the contrary. But it is impossible to bring the evidence of the Bible into any argument with these persons, because they say that the witnesses to the Bible miracles are not dependable and that we are not sure that the miracles ever happened.

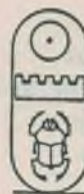
However, we find that occasionally something happens in these modern days that lends color at least to the possibility of miracles. Before relating one of these modern miracles, I would remind you that we still adhere to that interesting proposition presented by James, the eminent psychologist, that, "It takes but the presence of one white crow to prove that all crows are not black." It takes but these occasional modern miracles to point out clearly the possibility of many of the miracles recorded in the Bible and in the sacred literature of the Far East.

A Surprise Cure

Let us look at one of these modern miracles. Here in our own locality there lived for a number of years a man who at one time was wealthy and prosperous in his business, but who was so injured in an accident that it left him with all the lower part of his body and half of the upper part completely paralyzed. For twenty years he lived in a wheel chair, hardly able to feed himself, incapable of dressing himself, or of attending to his personal needs, or of conducting any business to support himself in a financial way. Through the nonuse of limbs, arms, and hands, and part of the face for twenty years, certain muscles and sinews of his body had become subnormal in size and were considered atrophied by experts who had examined him.

During the first years of his paralysis, his large income was spent rapidly on treatments, examinations, and tests by eminent experts and everything failed to give him the use of the paralyzed parts of his body. He finally became a poor man living almost on charity, despondent, hopeless, and in every way a pitiful case. I am sure that if we had seen him trying to struggle on his hands and knees down the highway of any one of our cities, we would have seen a cripple similar to those pictured and described in the Biblical stories. Certainly every physician and scientist, every specialist and renowned authority, agreed that "nothing less than a miracle could restore life and action to the paralyzed parts."

How freely these scientists and specialists make these statements when they find themselves balked in every attempt to bring relief to suffering humanity. I do not mean my words to be a criticism of the medical or surgical sciences and arts. I know that most of these men speak honestly and with sincere conviction when they say that "nothing less than a miracle" can change the conditions of some of their patients. Yet, the irony of it all is that these same specialists and scientists who make such statements have little or no faith in the possibility of any miracle ever doing anything for anyone. Perhaps that is because they have been trained to think along certain lines and because miracles so seldom happen.

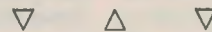


The man who was paralyzed here in California, however, became so despondent and such an outcast from society, so friendless and homeless, in many ways, that he became obsessed with the idea that death or transition was the only way out of his permanent misery. If we as mystics, or any scientist as a specialist, would have dared to step forward and state in the presence of witnesses or in any literature or in a magazine article of this kind that there was a way by which the man could *be instantaneously* cured of his paralysis and in the twinkling of an eye given full possession of his body, so that he could stand erect and walk and use his hands and arms and face and other organs and parts of his body in a normal way, we would be criticized and the finger of ridicule and charlatanism pointed at us. Who among us is brave enough to face this sort of thing in our own communities? Perhaps the thought of ridicule causes many of us to keep our ideas to ourselves and to perform in silence our duties, remaining content with our knowledge but hesitating to proclaim it before the doubting multitudes. Certainly, to have claimed that this particular man could be cured so instantly through a miraculous cure of an instantaneous nature would have been to invite serious comment of a critical nature. And who would have believed it?

But just see what happened. In his despondency, this poor, crippled, hopeless man decided to commit suicide. To make sure that he would bring about transition in a quick and positive manner, he placed himself in a tub filled with water, turned on the gas, and decided that if the gas overcame him, his body would slip into the water and drowning would bring about his transi-

tion. Then he added a third method to his plan, and decided to cut the upper artery of his throat with a razor blade. This he did. But before the loss of blood could bring transition to him, or the gas or water end his life, he was discovered in his predicament and hastened to a hospital. There the flow of blood was stopped and consciousness was gradually restored. Upon the return of consciousness, the nurse, the physicians, and the friends of the man were startled to find that his paralysis had left him and that he was capable of moving every part of his body.

We have on record in our files other cases similar to this. We know of a number of instantaneous cures that came about, not through metaphysical treatment, not through any act that was intended to cure or relieve the condition. The outstanding fact is that by an injury or a shock to the nervous system, an instantaneous change was brought about in the physical or mental body which restored it to a normal condition, and in that way a natural miracle—if we may use that term—was performed. This story proves that such cases are not hopeless, even though medicine and surgery have not learned the secret of these instantaneous cures. It proves, furthermore, that nature does not always require time and certain conditions for the restoration of health or normality. And such cases open up this possibility: If a material effect upon the nervous or mental system can result in an instantaneous reaction upon the physical body, may we not find some metaphysical means of applying such a stimulus to the nervous and mental body as would bring about the same result? This is something to think about.



A NEW AMORC CHAPTER

Rosicrucian members living in the vicinity of Allentown, Pennsylvania, will be pleased to know that the organization work has now been completed for the Allentown Chapter. Meetings will be held on the first Wednesday and the third and fourth Tuesday of each month at the Masonic Temple at 8:30 p.m. The Master is W. R. Fritzinger, 1146 Tilghman Street.

*The
Rosicrucian
Digest
June
1955*

A Piece of Solomon's Temple

By LYMAN B. JACKES



THE visitor to St. Paul's Cathedral in London, England, who takes the trouble to walk down the circular staircase that leads to the crypt finds there a most remarkable object: a large corner fragment of the toppiece of one of the huge bronze pillars that adorned the temple erected by Solomon in Jerusalem, some 3,000 years ago. A brass plate on the wall nearby tells something of the story of this remarkable object. It is the only known fragment of that great building which has survived through the ages. This wonderful piece of casting work proves the skill of the metal smiths who were sent to Palestine by Hiram, King of Tyre, to aid Solomon in that important undertaking.

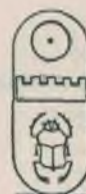
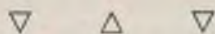
This great temple stood in Jerusalem for some 460 years. Its exact site is known. The Mosque of Omar has been erected on the site and a large granite boulder, which was under the Holy of Holies in the days of Solomon, is now a very important part of the interior of the mosque.

The Tyrian metal smiths did their best in the decoration of the temple. The books of Kings and the Chronicles of the Old Testament give elaborate details of its furnishings and beautification. When the Babylonian king, Nebuchadnezzar, captured Jerusalem, about the year 660 B.C., he was amazed to note the extensive bronze work that had gone into the adornment of this great structure. The Old Testament scriptures relate that he told his soldiers to "break in pieces the brazen sea and to pull down the bronze-capped pillars. These he carried away with him to Babylon."

After this, and many other conquests, Nebuchadnezzar got the idea that his people should really know what a great man he was. He ordered the erection of a brick structure in which to store and display the numerous trophies he had acquired in his conquests. It was definitely a religious display. What he wanted most of all was to prove to the people of Babylon that other people's gods were as nothing to his gods. The building, a kind of very primitive museum, was used only to house and display relics that had some direct connection with the religion of the peoples he had enslaved. The fragment that now adorns St. Paul's was one of those trophies. It is presumed that the entire pillar capping was too bulky for chariot transportation and that Nebuchadnezzar ordered the great bronze cappings broken up before they left Jerusalem. He had ideas of using this store of metal in his own melting furnaces for the adornment of Babylon and his own palaces. The fragment that is now displayed at the base of the crypt stairway would probably weigh about 125 pounds.

The ancient museum of Nebuchadnezzar was discovered by a British archeological party. This piece had been embedded in the brickwork of the old museum and the cuneiform inscription on the bricks surrounding it left no doubt concerning what it was.

When the visitor stands before this interesting exhibit, he cannot fail to be impressed by the wonderful skill of those ancient workmen of Hiram. It is also likely that profound thoughts will arise out of this unique experience of gazing upon a definite, tangible object that has a direct connection with a remarkable construction period of some 30 centuries ago.



The Mysterious Cosmic Rays

By WALTER J. ALBERSHEIM, Sc. D., F.R.C.

UNTHINKING people feel that Man stands squarely on top of a solid Earth, gazing up into a universe of planets and stars that may interest but not concern him. Actually, we live at the bottom of a restless sea called *atmosphere*; and we are buffeted by many powerful currents, both material and vibrational.

The "solid" earth quaking beneath us may destroy entire cities in its reminding that the evolution of our living Earth and of its mountain chains has not ceased. Occasionally, we become as playthings of the winds, the origin and strength of which has been a source of wonder since Bible days.

But wind and weather, quakes, floods, and cloudbursts are as nothing compared to the mighty, steady stream of sunlight that sustains all life. The fury of weather is only one of its minor effects. Our waterfalls and rivers, the coal in our mines, the very substance of our plants and our animal bodies, all stem from the beneficent power of the sun.

Since we owe light and life to rays from outer space, it behooves us to pay heed to every kind of radiation, whether it originates in the atmosphere, in the sun, or in the more remote regions of Cosmic space.

Starlight is one visible form of the Cosmic rays which is as familiar to mankind as sunlight itself. The ancients thought that the heavenly bodies were suspended on crystal spheres, but modern astronomy assures us that the fixed stars are distant suns and that



some of the visible stars are a million times more distant than our own sun.

Approaching the Unfamiliar

In addition to these old familiar light rays, Science has in the last fifty years found evidence of an invisible and imperceptible, yet most powerful, radiation. The evidence is predominantly of an electrical nature and is procured by the following devices:

(1) Electrical charges in hermetically sealed vessels ("electrometers") leak off when the gas inside the vessels is electrified by penetrating rays.

(2) Sharp points inside metal tubes, charged to a high potential, give rise to current pulses whenever a Cosmic ray traversing the tube ionizes (that is, electrifies) the gas within. This type of detector is called *Geiger counter* in honor of its inventor.

(3) Cosmic rays are allowed to shoot through a chamber filled with compressed moist air. The particles ionized by Cosmic rays become "condensation nuclei," and upon sudden release of the gas pressure they form visible fog tracks, like the exhaust fumes of a high-flying jet plane. This instrument is called the "Wilson cloud chamber."

When the rays were first discovered, it was believed that they were caused by radioactive substances in the crust of the Earth—as indeed a small part of them are. But when detecting instruments were taken aloft in balloons, it was discovered that after an initial drop, the radiation became much stronger than on the ground; hence, the rays

must stem from the upper air or from Cosmic space.

Conferring with Nature

What is the nature of these "Cosmic Rays"? Are they electromagnetic vibrations like light, X rays and Gamma rays? or are they matter in motion? It has been found that near the Earth, most of the rays consist of electrically charged particles. Not only do they ionize gases, but they can be deflected by magnets, proving that they constitute a corpuscular electric current. The "softer" or weaker part of the rays consists mostly of electrons, generally with a negative charge but with an occasional positive one. Most of the "harder" or more penetrating components consist of negative or positive "mesons."*

The power and composition of Cosmic rays at great heights, and beyond the limits of our atmosphere, cannot be the same as that near the Earth. For these rays are extremely powerful and active even on the ground. They can penetrate many feet of lead armour; they have been observed in deep mines, and at depths of 4,000 feet below the level of the sea. Although unnoticeable without instruments on account of their small number, they have energies ranging from a few million electron volts to many millions of billions of electron volts—incomparably higher than the energy levels of a hydrogen bomb, or even the interior of the sun. Projectiles of such power break up the atoms of air which they penetrate, and also knock loose secondary particles which partici-

pate in the destruction. Thus showers, bursts, and avalanches of derived Cosmic rays rain down on the Earth.

How does Science derive the nature of the primary rays on top of the atmosphere from the welter of secondaries down below? Surveys show that there are fewer Cosmic rays at the equator than near the poles. This indicates that the magnetic field of the Earth can deflect them. Therefore, at least the greater part of the primaries must be charged particles rather than light vibrations.

They cannot be mesons, for mesons are unstable and would not survive the long journey from Cosmic depths. They cannot be electrons either, because these light particles would disintegrate in the uppermost parts of the atmosphere and could not maintain the high penetrating power observed on the ground. Hence it is concluded that most of the Cosmic rays consist of heavy particles, that is, atom cores; and they are predominantly, protons.

Creation Through Explosion

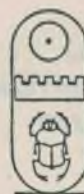
Whence do these rays come, and whence do they derive their fabulous power? As to their material—it is most abundant. Probably more than nine tenths of the entire Universe consists of hydrogen atoms—but from what source do they and their power stem? It cannot be the Sun because about as many atoms arrive at night as in the daytime. It may not even be our Galaxy, because their arrival does not seem to show any preference for the plane of our Milky Way. But whether from our own galaxy or from unplumbed extragalactic depths, what mechanism can build up energy potential so vastly higher than that of exploding stars? The late Nobel laureate, Fermi, suggested that protons may be accelerated by the slingshot action of vast magnetic clouds—as by a galactic super-cyclotron.

Others believe that they may be remnants from the cataclysmic moment of creation, about 5 billion years ago, when the entire known Universe seems to have started with the explosion of ONE super-atom.

Science does not know, and the textbooks are significantly silent on the subject.

*To avoid misunderstandings, one must remember the difference between Rosicrucian terms and scientific language: All particles more primitive than a complete atom are called *electrons* by Rosicrucians. Their terms *positive* and *negative*, when applied to electrons, refer to their vibration numbers or energy content.

Modern physics defines as electrons the particles of one particular rest mass (about 1/2000 of a hydrogen atom mass) and an equally fixed quantum of electric charge which is usually negative. Electrons with a positive charge are unstable, and according to the Nobel physicist, Dirac, may be nothing but "holes" in an unobservable threshold sea of negative electrons. The positive constituent of the atom core, nearly equal to the mass of a hydrogen atom, is called *proton*. Some unstable particles of intermediate mass—a few hundred electron masses and roughly 1/10 of a proton mass—are called *mesons*.



Superpower Messengers

Have the Cosmic rays, unobservable as they are to our unaided senses, any practical value or any effect on mankind? Even if their number and their aggregate strength is relatively small, our instinctive belief in a purposeful Cosmic design demands that a phenomenon of such unequalled energy potential must have a profound effect.

Rosicrucians are tempted to associate high energy potential and high vibration numbers with the higher emotions, such as Love and Creativeness, and thus to interpret Cosmic rays as messengers of Cosmic Intelligence. But it is dangerous to attribute qualities of Mind and of Nous to material vibrations—no matter how high their rate. Otherwise, we might find ourselves confronted with the dilemma that the high primary vibrations are lowered during their descent through the multiple collisions with the atmosphere. Thus, creativeness and love might be converted and perverted into destructiveness and hate, by purely physical means.

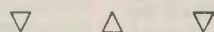
It seems safer to reserve Mind vibrations to a nonmaterial domain and to look only in the realm of matter for possible effects of material Cosmic rays. These material effects may perhaps be found in organic evolution. The permanence of species seems to be bound up with the self-reproducing patterns of protoplasmic *cell nuclei*. According to Schroedinger, another Nobel prize phys-

icist, these nuclei can be altered only by violent quantum effects such as the striking of a cell nucleus by a Cosmic ray.

Let a fertilized egg cell be struck at just the right moment, and the inheritance of the offspring is altered. Usually, the seed will be killed, crippled, cancerous, or otherwise deformed. But occasionally, a fortunate or providential strike may burst the fetters of inheritance and bring about an evolutionary spurt—stronger, wiser, and better adapted to a changing environment.

Our speculation may take yet another view. Man has a tendency to master and to harness any phenomenon he discovers in Nature. A few years after uncovering, in radioactivity and nuclear transmutation, the source of the Sun's vast power, physicists built nuclear weapons and power plants. Now, Cosmic rays show us the existence of energy potentials a million times higher than even that at the Sun's core. Will Man unlock their secret and unleash forces that may completely wreck our world, or will we use the new knowledge in constructive ways?

Let us hope that for once, mankind will become wise before getting too smart. Let us hope that we learn to utilize the unlimited spiritual influx of Cosmic Consciousness before we attempt to use or abuse the material mystery of Cosmic rays!



ROSICRUCIAN INITIATIONS

CALIFORNIA, Hermes Lodge, 148 N. Gramercy Pl., will confer Temple Degree Initiations on the following dates:
Los Angeles:

First Degree—Saturday and Sunday, June 25 and 26, 8:00 p.m.

Fourth Degree—Saturday, July 23, at 8:00 p.m.

CANADA, The Toronto Lodge, 2249 Yonge St., will confer Temple Degree Initiations as follows:
Toronto:

Second Degree—Sunday, June 5, at 3:00 p.m.

Sixth Degree—Sunday, June 19, at 3:00 p.m.

(If you are eligible, mark these dates on your calendar.)

*The
Rosicrucian
Digest
June
1955*

Life's Indifference

By RALPH M. LEWIS, F.R.C.



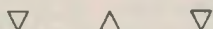
MILLIONS of men and women think that there is a Cosmically decreed correspondence between *life* and *happiness*. They conceive happiness as a vital and secret ingredient of life. When happiness is not forthcoming, these persons believe that life has deprived them of their heritage or that they have failed to discover her treasure.

Though the individual is prompted to prolong life by instinctive impulse, this notion that there is a relationship of life to happiness is in itself a motivation to live. Most men reason thus: If life is the medium of happiness, then its prolongation increases the potentiality of happiness. It is common to presume that the longer one lives, the greater are the pleasures that may result.

Most men do not want life just for itself—and pleasures without it are not

possible. Consequently, what men really want is a *happy existence*. But the human being does not actually derive happiness from life, from the fact that he is an animated being. Life is devoid of any such ideal as happiness, and it does not embrace within its nature any specific elements intended to provide it. As a living entity, man can but use life, his span of existence, to derive from the other realities of which he is a part those experiences which, when implanted in his consciousness, produce that internal harmony realized as happiness.

Life, therefore, is neither the donor nor the depriver of happiness. Rather, it is a *sentient interval* during which man must struggle to satisfy and to understand its varied drives. To the extent that he does this, he is happy. Accept life as it is, a stream following a channel. Learn to ride buoyantly on its crest. Neither dam nor turn against its tide. It is art enough to keep afloat.



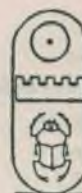
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the last monograph received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report. Mark these dates on your calendar:

Thursday, August 25, 1955
8:00 p.m., Pacific Daylight Saving Time

Thursday, November 17, 1955
8:00 p.m., Pacific Standard Time



Soul's Extension

By FRANCES VEJTASA, F.R.C.



THE emotion of longing, a motivating force in the human consciousness, is the great desire to be one again with the Absolute. It is a homesickness of the highest quality. From infancy to old age, the soul-personality strives to span, to conquer, time and space, and thereby return to its blissful home, to the God-parent. The soul's pursuit of its former sublime living fulfills, through man, the Divine plan for humanity.

Human births punctuate the extension of the soul from its original home. The flesh body, the cloak, creates a density which makes contact with Divinity more and more difficult as the soul with its personality, in obedience to a greater wisdom, descends deeper and deeper into its earthly obligations. Once the soul had known the all-good and its profoundness of peace, of pure love, but to experience time and space, with its related accomplishments, it had descended from esoteric into earthly living. This descent or extension registers on the human consciousness as a separation—as time and space. In this feeling of detachment, there begins the strife to conquer the condition. The pursuit to breach the seeming separation assumes the qualities of rhythm which the human mind measures in inches and in seconds. After their mastery, time and space will be recognized as an illusion of the consciousness.

The only contribution to life that anyone can truly leave as a result of his sojourn on earth is his own comprehension of it, derived from the experience of the combination of the physical body and the higher spirituality—the consciousness of soul. Illumination reaches only to that point where the personality is able at the moment to partake of the divinely pure.

The occasion of the soul-personality's descent into matter to claim the physi-

cal vehicle which has been prepared for it, men call *birth*. An infant body activated by its first breath becomes a complete human entity, the potential "son of God" (the potential Christ), even as a breath of air is all-inclusive of the entire atmosphere. Memory through its soul does not allow the forgetting of one's rightful bigness, even as soul integrates farther and farther into the gross world of matter.

This extension the human mind has qualified as a duality of two polarities, each attracting the other in its effort to recapture the original wholeness. The esoteric nature predominates as a positive polarity; the exoteric, as a negative.

The newly born personality accepts, explores, and proceeds to motivate the outer self, its little world. Later it attempts to integrate or blend its little world with the surrounding, the environmental, universe. Aware of its withdrawal from the recent bigness of the greater universe, the personality seeks to restore that bigness by responding to whatever attracts it—desiring to build itself up. What child has not asked in longing or wistfulness the question, "When I get bigger, will I do this?—can I have this, when I get bigger?" In other words, the child moves forward in anticipation into the objective interests even as it realizes its limitations.

Just as at birth the soul has sought earthly living, it now seeks God, through the infant spirituality of one's being—the "bambino," the Christ child of ancient literature, the nucleus of All-wisdom. In the physical form, whether that of a child or an adult, as the spiritual age increases the urge for communication increases. It is the nonphysical that cries to Heaven for its fulfillment, while the physical listens to the call of the earth, since its evolution, its particular bigness, seeks fulfillment in the earth—through earthly ways. Only the soul, in the infant as in the adult, is

eternally wise. The age of earth-years is relative and not a standard measurement—some die young. Childlike qualities (not childish) are normal; the mind within is neither old nor young and consists not of two nor three but of one.

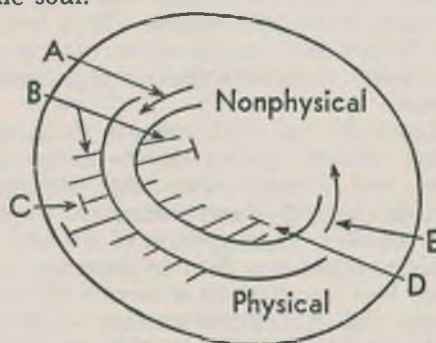
Human activity as it manifests on the two planes, the nonphysical and the physical, is continually seeking to complete itself in well-being. Between its two-way attraction, the personality, striving to establish itself again in oneness, channels its way from birth to 'death.' It dips into the lower frequency or up into the higher in pursuit of the soul "bigness" that it senses, and which it will acquire after resurrection from incompleteness. The incarnated personalities navigate in various strata: some in their lifework seek the soil, some the underground or mineral world, some the waters, and some the vastness of air.

The chief servants of the nonphysical phase of personality are the five senses reaching outwardly and reporting inwardly. In their service, the senses like threaded shuttles weave a personality pattern. Gradually the unconscious physical body realizes self-conscious expression. The soul has suitably clothed itself for the work and for the living exacted by a world of Nature, of men, and objects.

Human awareness of divinity is in proportion to one's receptiveness of the greater life, the Cosmic consciousness. Human consciousness expresses itself in its respective levels: (1) the highest, the purest—the Heaven; (2) the intermediary—the proving ground, the working plane for the human shuttle, the weaver of patterns, serving both the physical and the nonphysical; (3) the lowest, the grossest, constitutes the symbolic Hell, which has baffled religious thought through the ages. The Heaven, the Hell, and the In-Between abide within every human and challenge his choice.

The descent of the soul and its passage through earth cannot be diagrammed; the purely esoteric is not a prisoner of any form. The progress of the all-pervading awakened consciousness cannot be pinned by diagrams into any fixed pattern. However, a symbol can be indicated and the sense of sight

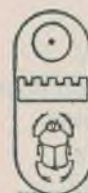
given some opportunity to assist one's thinking. Only through directed thinking can one consciously penetrate into the soul.



- A — Soul descends into the physical (birth) —the In-Between world of experiences in time and space.
- B — Self-consciousness projects into the physical and vice versa.
- C — Counteractions (crossbars) safeguard mental and emotional balance on the physical plane; D — on the nonphysical.
- E — Soul ascends into the nonphysical (death - ?)—the journey homeward.

The mental, including the emotional, communicates between Divinity and the man. The service of this invisible self is in proportion to its capacity. The human shuttle of the In-Between channel, by its contact with the upper world, transmits qualities which purify the grosser qualities of the self, lifting the consciousness higher and higher into harmonious realization. Slowly the human shuttle resurrects the grossness of Hell that it knows into the refinement of Heaven that it senses. God has not forgotten man on His earth planet.

The purification of that phase of mind and consciousness that expresses primitively is one's greatest mission or purpose in life—the resurrection into soulful consciousness. And also, as the self is elevated the selves in others within the environment receive the benefits to the extent of their awareness. Christ's Disciples understood the crucifixion as humanity in general does not to this day understand it. The unity of the consciousness of all, with its oneness of mind aiding our self-help, is the governing factor in this process. No one lives entirely alone and for himself. Ages ago the human being saw God as many gods; today, he still clings to the concept of many minds rather than *one* mind.



In the nonphysical region of inadequate illumination, the human *reason* and *will* rule. Powerful motivation combined with one-track thinking, or activity, leads into trouble. It is from the in-between world of mental and emotional confusion that men commit crime.

Emotions fed with narrow thinking cause friction, giving rise to forces of heat and flame. From this inferno springs hatred—even murder. From this peculiar disintegration of the soul's vehicle, innocence flees in desertion of what had meant to be a service of love of one soul-attribute to another—a give-and-take between the earthly and the heavenly. When truth about life is made conscious, it liberates the grosser elements of the emotions and restores them to original love. This process constitutes resurrection of self.

The mind, a weaver of what it gathers, assumes a rhythm forward and back—finding in the Absolute, the present, past, and the future. Eventually one discovers that he is unlearned as to his own intimate interior of consciousness.

Psychology and psychiatry are laboriously attempting to unravel from the individual human consciousness knotted and distorted patterns of its earthly passage. The physician probes into the mind and the patient clings to the physician and progress remains slow. Awaiting recognition within the individual himself is his own way—the Creator left no one destitute. As one acquires knowledge of self, of the child within (the “bambino” of the ancient mysteries), one in that *allness* learns also to know others and God.

Slowly the interior is discovered and even more slowly traversed. In the jungle of untamed and ununderstood forces, the pioneer explores the intimacies of his own self, reads in wonderment every activity, and recognizes joyously the enduring qualities of the immortal.

Material contacts hold their claim upon all inhabitants of the earth until the time for transition arrives, earth-living is transcended, and the soul in its journey homeward makes other claims upon the personality; the experience of resurrection could not be the result of one but of many incarnations.

At life's beginning, the infant seeks for his greater self even in the visible forms of a physical world—attracting and being attracted by realities. Discovered affinities enlarge the self into greater consciousness. The more far-reaching the consciousness, the deeper the understanding.

To know self, to understand humanity, it is necessary to understand one's childhood. In the preschool child, one already finds the adult; in the adult one also meets the infant. Both the *child-like* qualities of unsophisticated charm and the stagnant or inhibited *childish* qualities exist in the adult. These opposing qualities challenge each other—the sensitivity of soul-life versus the insensitivity of earth-life. Self-knowledge brings solution and contains all—even the Christ consciousness. Jesus served, but each individual himself must experience *the way*.

It is in early life that the *physical* body and its related environment have the most importance, both being essential to the fulfillment of the soul's mission in the experiences of the earth world. The child mind often expresses more maturity than the adult mind. For example, it meets with much more courage, or faith, any material obstruction—and faces with much more grace any physical handicap and the threat of its terrifying consequences. Therefore, in many respects, one needs always to seek to be childlike.

Once incarnated, the personality becomes open to whatever is in the environment as its natural attraction, mental or physical—good or bad. For example, a child with a nervous system susceptible to irritations (acquired through experiences of past incarnations as well as of the present) will be approached as a host by whatever there is in the environment that would be attracted to such a nervous system. It need not necessarily be a polio virus with its attraction to living nerves; it could be something else but functionally related and having presence in the immediate surroundings. In other words, it is not fated that a condition be specifically selective as to any one thing, but true only to the law of attraction as a basic agent. On the nonphysical plane, the natural laws are similarly operative. A child draws from its environment for

its mental activities, and in turn transmutes them into physical deeds.

At times a child, and even the adult, needs guidance as the personality projects into the world of objects: viewpoints have to be adopted, values learned, choices made, and confidences established. Faith and conscience are the quiet guides, but also needed is the counsel of experience.

Because of too much attention to melodrama perhaps and noisy living in the staging of life's activities, the more subtle ways for a wholesome basis have been passed by. It is beyond worldly noises, that one senses comfort and inspiration—and love. But one must learn to listen inwardly to hear, from the memory of a past divinity, the impregnated silences. A revived memory acts as a stimulant, an awakener, to forgotten potentialities.

Time, a negative element, causes restlessness; a positive state means contentment. Time and space, with their torment, do not exist in the universal consciousness—in the depth consciousness. In earthly life, the illusion of time and space creates longing, uncertainty, worry, anxiety, grief, and unhappiness, and these one strives to conquer (and wisely so) in order to bring harmony forever into being. Pain can have no duration where time does not exist.

One can live through periods of great frustration or seeming evil when he knows that the traversing of even such experience brings him closer to the God-parent. Progress is slow and yet certain—one *dare not yield* wholeheartedly to self-pity, to ways of least resistance, to temptations, to loss of conscience.

A balanced mind keeps poise by counteractions—and by the process of choice. The same fundamental laws manifest in and through all of us while distractions arise as counteractions, as crossbars—to balance.

As one analyzes life's problems, one learns consciously to apply, the counter-acting choice, whether of the material or the immaterial. For example, the pioneer farmer learned to plow firebreaks to frustrate an out-of-control prairie fire. When the fire reached to the plowed strip, it could not cross; there was no fuel. Just so for one's violent thought or action, one must

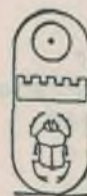
create a "firebreak"—remove the fuel, by means of the crossroad of a new or counteracting interest. An unfed flame dies quickly, and there is always a time for a choice and the power-to-do. Untouched inner capacities create unrest—the bigger self beckons onward.

Occasionally, in times of crisis, the mind, through an influx of energy, penetrates beyond its mundane brain into the great mentality of the non-physical to receive divine inspiration. However, to strain narrowly upward cannot result in the acquisition of immortality. The mission to the earth plane must be widely explored—from one's soul-center outward and upward. When the striving within the earth world has exhausted the potentialities of one's incarnation of the moment, only one thing remains to be done—to return where one came from, for inspiration and renewal. One departs this life only with such belongings as are of the nonphysical. How much of the tangible has been resurrected by the intangible?—interpreted, animated, utilized, and claimed? How much of the tangible has been given motivation to arise into the higher kingdom? At departure it becomes known—and one does not glory over triumphs but knows regrets over lost opportunities if in truth he cannot declare that at this journey "it is finished."

Unless death (the termination of one's physical experience) is untimely, it is logical to believe that one's return may be planned, and the departure not be a surprise. Too much present-day planning, if done at all, is of the outer or exoteric nature—often at the sacrifice of the esoteric life which is a timeless essential. There is a long-time contentment that depends on the emotional status at one's departure—at transition or so-called death. *Lost opportunities create torment.*

As opportunities for the living, there are cultural guideposts for both the outer and the inner worlds—one needs first to become aware of them and then keep contacting them until, through long association, enthusiasm is aroused and there is kindled the warmth necessary to the birth of true values. Then, it is that rejuvenation is sensed in artistic achievements: the musical selec-

(Continued on Page 235)



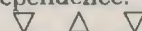


It is acknowledged by an ever-growing number that the Republic of Cuba is the most cosmopolitan area in the whole of the New World. The original and basic culture of the Island was Indian—Siboney and Tahinos; but European influences—Spanish, French, British—washed over it in successive waves. Even the Stars and Stripes of the United States of America once flew above historic Morro Castle. Now with just pride Cuba stands in the comity of nations in her own right as a republic by virtue of the hardy nature and aspiring character of her citizens.

It is not surprising, then, that the Rosicrucian Order should make satisfying progress among a people with such deep-rooted ideals of self-reliance and self-improvement. Within this relatively small area of forty-four thousand square miles are to be found flourishing one Lodge, six Chapters, and one Pronaos of the Order. Lake Moeris Lodge is in Havana; Camagüey, Ciego de Avila, Cienfuegos, Holguín, Matanzas, and Santiago de Cuba have Chapters, and at Morón there is a Pronaos—all centers of enthusiastic Rosicrucian endeavor.

In April of this year, the City of One Hundred Fires (Cienfuegos) celebrated the 136th anniversary of its founding. The week of April 16 was especially devoted to the celebration. There were parades, beauty contests, floats, fireworks, much music and dancing. Combining the observance of its own anniversary with that of the city, Cienfuegos Chapter, AMORC, issued a general invitation to all members of the Order throughout Cuba for a special Convocation held on April 24. From

early morning until well into the night, according to the Master, Soror Pura Coya de Hernandez, Rosicrucians participated joyously—kindling a hundred fires of their own so that the city might have more light in the years to come. Most significantly and appropriately, time was set aside by these Rosicrucians for a pilgrimage to the memorial of José Julian Martí, spiritual father of Cuban independence.



Digest readers as well as Convention visitors are well aware of the Children's Hour in Rosicrucian Park. Since Soror Alice Appell's resignation, the projects begun under her enthusiastic direction are still being carried on. These are now under the supervision of Sorores Gladys Lewis, Dorothy Muttkowski, Genevieve Sheerin, and Ruth Cleveland.

At Easter, some sixteen youngsters and one live rabbit engaged in a merry celebration. Later, birds were promised by Soror Cleveland to enliven the meetings.

Through the efforts of the Children's Hour arrangements have been made for a Child Care Program from Monday through Friday of Convention. Volunteer help of fratres and sorores under the direction of Frater and Soror Muttkowski will supervise the activity. Parents with small children may look forward to unhampered enjoyment of Convention programs, knowing that their youngsters will be cared for from 9 to 12 in the mornings and from 1 to 5 in the afternoons. Snacks will be provided in midmorning and midafternoon; therefore, parents need only concern themselves during lunch time. A weekly fee of \$12.50 will be charged, although a day-by-day arrangement is allowed for. All this on Chapman Street, just a step away from Rosicru-

cian Park on the site of the old Jack and Jill Nursery. Complete details will be available at all Registration or Information desks.

▽ △ ▽

Frater Wayne S. Poston of San Jose Instrument Service, found himself newsworthy recently when the *San Jose Mercury* sent its reporter, Willys Peck, to get his story. Reporter Peck opened his account with what he discovered: "Aviation is Wayne S. Poston's Life."

From private pilot in 1926, to production test pilot for Bell Aircraft Corporation, to the Ferry Command of the Royal Air Force during World War II, to his own aircraft instrument company, runs the Poston account. Then something over three years ago darkness closed in and Poston was forced to a significant re-evaluation of his world—to do without the sense of sight.

When such a thing happens, Peck reported Poston as saying, "You either go sour or you don't. If you turn sour, you'll be even more isolated because you're disagreeable. Nobody's going to want to be around you then. Brooding about what you've lost doesn't bring it back."

So there was no brooding and no turning back. That is why Wayne S. Poston is today successfully carrying on instrument service at the San Jose Municipal Airport. He is still the happy master of his fate, living a normal, useful life shared by his wife, Janice, and his two children. He has, as well, two devoted aides-de-camp, Frater William J. Swift and his dog "Lucky." As Peck very fittingly writes, "Poston is still in the game."

▽ △ ▽

The monthly trade journal *The Advertiser* for March had a few comments on TV and the movies that apply equally well to other business enterprises. "It does seem ridiculous to us," said Joseph J. Weed, president of Weed Television Corporation, "that responsible men should take the attitude that there isn't enough room in our great economy for two or two dozen fields that have points of similarity in common."

Just a year ago *The Rosicrucian*

Forum mentioned Frater Weed, Grand Councilor of AMORC for the North Atlantic States, as an outstanding Rosicrucian. As a representative modern mystic, he was referred to as "a successful businessman, one who is obliged to meet executive and professional people on a practical plane each day, yet [who] exhibits a profound knowledge of mystical philosophy and metaphysics."

▽ △ ▽

Distance, it is often said philosophically, is only a condition measured by the duration of consciousness—remember your Mandamuses? The gardeners at Rosicrucian Park have taken a dim view of such a definition, especially when applied to the "condition" to be walked over behind a lawn mower. Lately they have begun to feel differently, for a powered mower that can be ridden is now cutting the Park grass. So much fun developed when it first went into operation that several staff members were openly bidding for the privilege of making the grand tour via the mower. Frater Falcone's perfectionist heart was dismayed, however, by the holidays and the neglected fringes; so, the mower now is *verboden* to the staff. They still watch the procedure excitedly from the sidelines, nonetheless.

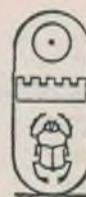
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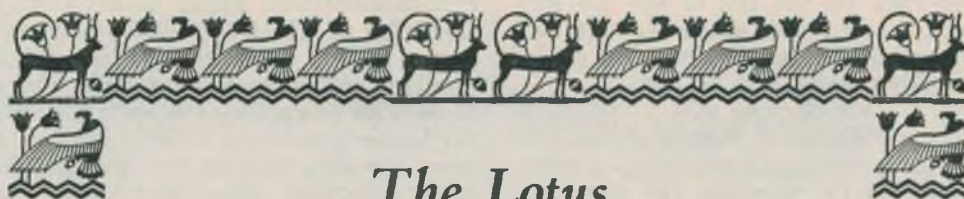
Another welcome device in recent months is the automatic coffee-and-chocolate dispenser which serves such a useful purpose at *break* times. A doughnut and a hot drink offer something for those who pass up the candomat and the coke machine. The profits accrue to Kepher Ra—or did—until someone discovered that bus tokens will fit. But Kepher Ra girls are ingenious; they now sell bus tokens!

* * *

Would going to the South Pole sound exciting to you? A frater we know is a part of an Antarctic expedition as a communications officer. To insure himself against boredom on the trip he has taken with him one of the Readers' Research Academy series: "Mystical Adventures."

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The Lotus

By FRANK A. KING, of Essex, England



FEW botanical names have been so variously applied as that of the lotus; nor are there many plants of which so much has been written, especially in connection with symbolism. At different times and in various languages, and among people of various nationalities, the name *lotus* has been applied to plants of great beauty or those of eminent use to man. The development of the flower has also promoted religious symbolism.

In most Eastern religions the lotus holds a very conspicuous place. The origin of this use of the flower is probably due to its connection with water, which because of its great value in the East is associated with the presence of Deity. Consequently, the lotus, springing to the surface of water, spoke to the inquiring mind of the beneficent spirit from whom all things come.

The large green leaves of this splendid aquatic plant float or stand out of the water, and afford resting places for the nests of birds. The fragrant blossom of various shades of white, rose, crimson, and blue attains a diameter of ten inches. The white variety is held as the most sacred.

Egypt

Herodotus, who lived in the 5th century B.C., wrote:

"The Egyptians, who live in the marshy grounds, make use of the following expedient to procure themselves more easily the means of subsistence. When the waters have risen to their extreme height, and all their fields are overflowed, there appears above the surface an immense quantity of plants of the lily species, which the Egyptians called the *Lotos*, and which they cut

down and dry in the sun. The seed of the flower, which resembles that of the poppy, they bake, and make into a kind of bread; they also eat the root of this plant, which is round, of an agreeable flavour, and about the size of an apple."

The same plant is described by Theophrastus:

"The lotus of Egypt grows in the inundated fields. Its flowers are white, and their petals are like those of the lily. They grow close to one another in great numbers. The flowers close at the setting of the sun, and sink below the water; but, when the sun rises, they again open and reappear. This they do daily until the fruit is completely formed and the flower has fallen. The fruit is equal to that of a large poppy, and contains a number of grains resembling those of millet."

The singular beauty of the plant attracts to it an extraordinary interest; it has been exalted through legends and fables of the many countries where it grows.

The creeping stems provide a popular nourishing vegetable, while the spiral fibers of the leafstalks have served as lampwicks for temple lights.

It is singular that neither Herodotus nor Theophrastus ascribed a sacred character to the plant, but we learn from later sources that it denoted fertility in Egypt and in India, being consecrated to Isis and Osiris as an emblem of the creation of the world from water. Also, it has been considered emblematic of the rising of the Nile and the return of the Sun.

This tradition is confirmed by the frequency of the occurrence of the lotus in the bas-reliefs and paintings of the Egyptian temples, in all representations of sacrifices, religious ceremonies, in tombs, and in whatever is connected

with death and afterlife. The lotus is shown with the sun rising out of it, or with Osiris and other deities sitting upon it or crowned with it. On the Egyptian tombs it is usually the symbol of the soul and everlasting life.

When Herodotus speaks of the lotus tree he calls it the *Cyrenaeian Lotus*, but the first mention of the plant is made by Homer in the *Odyssey* (xi). He describes the Lotopagi or Lotus-eaters as people who ate of the lotus tree, which is thought to be the *Zizyphus Lotus*. The effect of this food was to make them forget their friends and homes, and to lose all desire of returning to their native country, their only wish being to live in idleness in Lotus-land.

However, the plant Homer mentions is now generally considered to be the *Rhamnus Lotus* of Linnæus, which is a thorny shrub growing on the northern coast of Africa, and elsewhere on that continent, and producing a farinaceous berry about the size of an olive. This berry, after being pounded in a wooden vessel and dried in the sun, was made into sweet cakes, in colour and flavour resembling gingerbread. The natives of the countries through which Mungo Park traveled esteemed highly the lotus and, in some places, they prepared from it a sweet beverage.

India

The name *Lotus* has also been applied to the *Cyamus*, or sacred bean, of India. In the ancient Hindu system this aquatic plant was the attribute of Ganga, the goddess of the Ganges. More generally, it was an emblem of the great reproductive powers of the world, on which account it was held in great religious veneration.

The *Siva Purana*, one of the sacred books of the Hindus, gives this legendary story of the origin of the lotus:

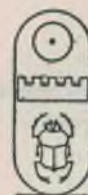
Brahma, one of the chief deities, is asked to give an account of his origin. When Vishnu was about to create the world, he produced a lotus several miles long, from the unfolded flower of which proceeded Brahma. He reflected, with much amazement, who he was and whence he came, and at last concluded that the lotus flower was his parent. He therefore traveled downwards for a

hundred years, hoping to reach the root; but, seeing no end to his journey, he turned back, and traveled upwards for another century without reaching the end of this immense plant. At last, he saw Vishnu, the second member of the Hindu Trinity of Trimurti, of whom Brahma the First or Absolute is termed the Creator, Vishnu the Preserver, and Siva the Destroyer. A quarrel developed, and the two gods were about to fight when Siva appeared and prevented the combat. Then Vishnu, in the shape of a boar, traveled down the lotus a thousand years till he came to Patala; and Brahma traveled upwards, in the form of a goose, until he came to the world above.

Vishnu is usually represented as four-armed and carrying a club, a shell, a discus, and a lotus; a bow and sword are slung at his side, and on his breast is a peculiar mark called the *Shrivatsa*. He is said to have had nine incarnations, or periods when a god comes to earth in a visible form, or as avatar—there is one, *Kalki*, yet to come, during which Vishnu will, at the end of four ages, destroy sin, the sinful, and all the enemies of the world. The avatars are the most celebrated visitations of Hindu tradition.

Vishnu's first advent, the Matsya, was in the form of a fish; the second, the Kurma, as a tortoise; the third, the Varaha, as a boar; the fourth, the Narasinha, as a monster—half man and half lion. The Vaman, the fifth visit, was in the form of a dwarf; the sixth, Parashurama, in human form, as Rama with an axe; the seventh, Ramachandra, was again as Rama; the eighth visit was as Krishna, the god of fire, lightning, storms, the heavens, and the sun; the ninth avatar was as Buddha. When Vishnu makes his final incarnation, he is to appear in the form of a white horse with wings—and will destroy the world. He has millions of worshippers, especially under his avatars as Rama and Krishna.

Some writers have suggested that Pythagoras, who is said to have traveled in India, referred to the lotus when he commanded his followers to abstain from beans; and that, as the *cyamus* did not grow in Greece, he adopted the common bean as its representative.



When a native of Nepal (Northern India) entered the study of Sir William Jones, he saw some lotus flowers awaiting examination so he immediately prostrated himself before the blossoms. When princes enter the temples, they carry lotus flowers in their hands; and when the priests sit in silent contemplation of their gods, the flowers are placed before them in vases.

Maurice, in his *Indian Initiations*, refers to the symbolism of the lotus, and Dr. Oliver, in his *History of Initiation*, when describing the caverns of initiation on the Indian island of Salsette, says that:

"Amongst the innumerable multitude of images and symbolical figures, with which the walls are covered, the Linga or Phallus was everywhere conspicuous, often alone, sometimes united with the petal and calyx of the lotus, the point within the circle, and the intersection of two equilateral triangles."

H. Cutner, in his *A Short History of Sex Worship* (pp. 179-181), ends his summary of the symbolism of the lotus and the lotus bud by saying:

"The lotus is also found as a mystic symbol called the modius, upon the heads of Pluto, Serapis, Venus, and Fortune or Isis. Its productive powers were considered as symbolical of the spread of life and vegetation over the earth; and it was also connected with the so-called fertility of the sun because when the sun rose above the horizon, the flower rose above the water, and when the sun sank below the horizon, the flower sank beneath the water. Even the Tartars used the lotus as a phallic symbol, and the Brahmins, in their sacred writings, speak of Brahma sitting upon his lotus throne."

One class of writers, in their anxiety to show that the religion and arts of Egypt were derived from India, were formerly disposed to contend that the true lotus described by Herodotus and Theophrastus was the Indian *cyamus*, which had been introduced into Egypt, together with the superstitions associated with it, but had since become quite

extinct in that country. This position they confirmed, by asserting that the lotus represented in the Egyptian sculptures was not the Egyptian *nymphœa*, but the Indian *cyamus*.

But it will be noticed that the old Greek writers refer to the plant they described as one that was common; and M. Delille states, in his *Description de l'Egypte*, that the Egyptian lotus agrees as nearly as could be expected with the descriptions provided by Herodotus and Theophrastus; and that the *Nymphœa Cœrulea*, or blue lotus of Egypt, is that which more frequently than any other plant is found sculptured and painted in the Egyptian temples.

Celestial Conceptions

The Japanese make the lotus the throne of Buddha. The Chinese venerate the flower, which they identify with the Queen of Heaven, who springs from its bosom with the child in her arms and the cross on her breast. The sun and moon, of the gods Surya and Chandra, sit in their chariots on the lotus. Cutner, in his account of the symbolism of the lotus, says:

"One of the Queens of Heaven in both Chinese and Japanese mythology is Kwan-Yin, and pictorial representations show her seated 'upon a lotus, which in turn is a symbol of the womb.' Kwan-Yin means the 'yoni of yonis,' and the goddess is sometimes presented as a fish 'holding a lingam and swimming in a phallic sea.'"

According to Mahomet, a lotus tree stands in the seventh heaven, on the right hand of the throne of God. The Egyptians pictured God seated on a lotus above the watery mud.

Jamblichus says, in his *Mysteries of Egypt* (sec. 7 cap ii., p. 151), that the leaves and fruit of the lotus tree, being round, represent "the motion of the intellect"; its towering up through mud symbolizes the eminency of divine intellect over matter; the Deity sitting on it implies His intellectual sovereignty.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE ART OF EXAGGERATION

By CECIL A. POOLE, Supreme Secretary

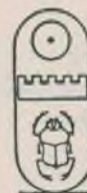


THE tendency to exaggerate has become so common that we do not think of it as being an art. We usually associate an art with a complicated technique; that is, we believe that one who has gained a technique has, by a process of learning and experience, gained an ability to do something better than was previously possible. The human tendency to exaggerate is so common that it is seldom thought of as a process that needs developing. Exaggeration exists because of the general tendency upon the part of almost every individual to create, either in his own mind or in the mind of someone else,

ideas, situations, and complications that are beyond the obvious.

In the most elementary analysis, we find that truth is simple. Truth, leaving aside its philosophical implications, is a simple process of correlating experience with our understanding. Truth in its most elementary phase is a simple concept that we accept as a confirmation of conclusions in terms of experience. Exaggeration, on the other hand, tends to make something of an element of truth or of a basic fact that is other than what the idea would be standing by itself.

In this age of mass production, we find that exaggeration enters into the manufacture and sale of almost every product. These products are exagger-



ated in that not only what they can accomplish is sometimes extended beyond the basis of actual fact, but the elementary purpose of many objects is covered up with so many accessories that are not essential to the value of a product that we lose sight of its fundamental purpose or its utility. For example, in the modern motor industry, the accessories that come with an automobile are frequently exaggerated far beyond the purpose of transportation for which the automobile is manufactured. The various accessories that create a certain amount of convenience are also made with the idea of appealing to the eye or to the pride of the individual rather than to providing safe and practical transportation.

It would be difficult to analyze why the tendency for exaggeration has grown so much, but it exists in almost every phase of our daily life. Actually, exaggeration should be unnecessary if we are interested in reaching a reasonable analysis of fact and basic principle. To exaggerate a simple truth is the equivalent of asking the help of ten men to lift a feather. What has been added to the thing itself through exaggeration has offset the value that may have existed in a simple elementary principle.

To analyze every object and every other human being purely upon the basis of merit, while it would be ideal in reaching conclusions, might appear to lack glamour. Exaggeration proves to be a means for the free use of imagination. When we are faced with the advertising of an object, we find that the whole presentation is built upon an exaggeration of its utility. We are told how much better it is than any other similar product. The presentation made to us is to direct our minds away from simplicity and the merit of the thing toward those phases of it that will attract our attention and possibly appeal to our egotism and pride. While exaggeration is a phase of imagination, real imagination is the exercise of the human mind which makes it possible for us to utilize potentialities.

In the process of exaggerating our experiences, our possessions, our abilities, we are actually exaggerating self. Exaggeration is closely associated with

self-importance. It is our own excuse for some of our shortcomings. In fact, exaggeration is frequently used to cover doubt or even lack of knowledge and understanding. The individual who exaggerates the most is the one who is the most unsure of himself.

The objective self—that is, the individuality by which we are known to other individuals—is that part of us which we attempt to make appear as our real self. It is, as it were, the front which we place upon our personality to show the world. When we are constantly exercising every means that we have at our command to show how important we may be, we are amplifying the objective self to the detriment of the development of our real being. The process of exaggeration is constantly causing us to make ourselves something other than what we are. Real value lies not alone in the discoveries that man makes in the objective world, but rather in the understanding that he has of his inner self.

That man has advanced tremendously is frequently brought to our attention through his utilization of physical forces of the material world. When we analyze that man has probably existed on earth many thousands of years it seems odd that only within comparatively recent times he has begun to realize the possibilities of the mind. A hundred years ago there was little known of man's subjective consciousness. While man has developed the tools and implements necessary for him to compete with other men and to use the facilities of the material world, he has been backward in developing the psychological factors that would permit him to live cooperatively with other human beings.

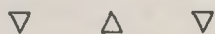
Today man has reached a degree of attainment in his control over the material world, but serious-minded people realize that whether that use will turn out to be for a constructive or a destructive purpose will depend not upon the material itself, but upon the ability of the mind of man to reconcile his action and thought with the material attainments that he has at his command.

True value of anything should stand on the merit of the thing itself, and the value of man does not depend alone upon the basis of his control of a physi-

cal world but upon the means by which he accommodates and adjusts himself to that world. Therefore, it is necessary for man to occasionally turn his attention away from his physical attainments and direct his consciousness toward the development of that spark of life that is within him without which he would have no appreciation of the material world or any other thing that may be existent in the universe.

It is to man's advantage to occasional-

ly direct his attention away from exaggerating his physical accomplishments and his material possessions. He may use that energy to consider the simplicity of value, the simplicity of truth, and the realization that what he exaggerates is closely associated with the material world. It, therefore, is of a transient nature, while that which lies within him is something that will be with him eternally and with which he must learn to live forever.



Soul's Extension

(Continued from Page 227)

tion, the painting, the literary piece, or in the virginity of Nature. But one needs to return again and again to contemplate these sources until intimate association is acquired.

The guideposts, the counterparts, of the inner world are more difficult to recognize, to put into words. For the ultimate realization of the truth of life, one strives to recall what once had been inwardly sensed. That one's fullness of realization can be attained much sooner through systematized effort, the mystic long ago recognized, and he put forth effort toward a culminating process that became known as *illumination*.

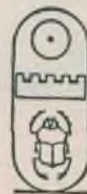
At middle age, or soon thereafter, the personality should have fulfilled its outward physical mission—the mission of the body. The normal desire now is to move inwardly into the nonphysical interior, releasing the grip of the outer world upon it. Out of this exploration, spring inspiration for self-expression—establishing a peace within our more recent chaotic living. There is more meaning to, “life begins at 40, 50, or 60” than one may glean from surface analysis. It is then that the wholeness, other than the physical, is ready to express in invention and in the arts—music, literature, painting—in spite and regardless of age or any other incompleteness of the body. In our 20th century, the proper preparation for the final years of human living has not even begun.

A child spontaneously seeks the outside world and observes every minute detail. Too much additional stress from the outside will block the flow of the inner inspirational current; however, orderly discipline is needed. As age makes progress, the outer objects begin to fail in interest. At the time of old age, absent-mindedness related to the world of objects, for example, is normal, just as it is in the not-aged but absent-minded professor who puts the left-foot galosh or rubber boot on the right foot, and vice versa, and goes about all day unaware of it, while his mind is busy with all-consuming mental interests.

Mental activities of the elderly are as yet an untouched educational field. We, of the younger age, evaluate wrongly and often misjudge the conduct of the elderly. For example: to the average person, absent-mindedness in the professor creates amusement, whereas an elderly person for the same act is thought to be mentally deficient—a difference of viewpoint rather than fact.

At life's ending, then, one makes a turnabout, now seeking self in the invisible formlessness of the inner, the nonphysical realm. The creative magic is withdrawing from the world of objects; it is now attracting and being attracted inwardly, as the soul seeks to return Home. Men call this *death*.

As the outer vehicle, the physical body, long conditioned by the mind finds the need to withdraw—the power-



to-do is guided toward the nonphysical. As the end of the cycle of earthly experience nears, the soul then begins to unclothe itself of the physical garment—a gradual disintegration of the physical makes this normal. The soul consciousness proceeds to integrate itself again into the nonphysical—the five senses attuning with the sublime atmosphere of purity, goodness, and peace, now seek comfort in the inwardly more frequently than in the outwardly.

In the daily cycle of time and space, it is in the morning that one *draws*

from the universality those qualities that he finds possible to give to the day; it is in the evening of the day that one reverses the process and yields the self with its inborn attributes to commune with the universality.

It is so with life—in infancy one draws from the entire universality into the expression of his little self; in twilight of life one reverses and yields self into a universality, the invisible esoteric. Another life, another age, and the vision will have cleared into vaster opportunities.



Performance or Fame

By FRANK HUBER, F. R. C.

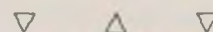


CONSIDER the wish to become famous. What must one do to become great? Something must be produced by exercising the will of the mind—some kind of work performed. If I do this work so that I may become known, then the higher spirit—namely, that of the work—becomes negated, and I do not deserve to become famous. If I do the work for the work's sake, then *IT* shall become known, not I. If the work and I share equal recognition, then the work is reduced to my status, that is, to that which either does not deserve to be or should not be known. The work must stand by itself alone in manifestation and essence.

Essence is the source, man the cause, and manifestation the result of effort in producing that work. Thinking and labor are causes; reason and purpose are essences. Therefore, thinking with reason and laboring with purpose will bring fulfillment. Man shall then receive his fully proportionate and just

credit, with respect to the source drawn upon and the manifestation, material or immaterial, that he produced, whatever the result may be.

Is it necessary to become great or famous? Not at all. Clear understanding of fundamentals seems most essential. How well I understand those fundamentals must be proven by me in practical application. Intangible, higher applications and proofs are given accordingly and are reflected upon matter, since the material originates from one and the same source. Evidence must be presented to man materially. Whatever the result, unless I do accept that result as evidence, I doubt very much if even miracles would have any effect. If evidence is contrary to the desires of man, and he does not change his course with respect to the source, the Cosmic continually presents the same evidence—the same at least in principle—whatever its characteristics may be. "To apply the will of the mind most effectively, it must find its peace at the spiritual bosom of nature and integrate its function."



The
Rosicrucian
Digest
June
1955

He who teaches a *boy* teaches three—a youth, a young man, and an old one.

—A GERMAN PROVERB



SYMBOL OF BYGONE AGE

A portion of the renowned Tuileries, a royal palace situated in the Tuileries Gardens, Paris. The magnificent palace was begun by Catherine de Medici in 1564. Henry IV completed several wings and the palace was joined to the Louvre, now the world-famed Parisian museum. Henry IV, formerly Henry of Navarre, was associated with several mystical movements which in principle and *in fact* fought against religious intolerance and persecution by the church. During the wave of Commune activities in France, the Tuileries palace was burned, May 24, 1871.

(Photo by AMORC)

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